VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT

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WEITERGEFÜHRT VON
DIETER GEORGE
HERAUSGEGEBEN VON
HARTMUT-ORTWIN FEISTEL

Band XXXIII, 1

FRANZ STEINER VERLAG WIESBADEN GMBH
STUTTGART 1988

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β) 14th century: Early manuals, dictionaries and chronicles

Whereas the earliest Nepalese manuscripts, most of which were copied on palm-leaf and which often have valuable miniature paintings on their wooden cover or on some of the leaves, are all written in Sanskrit, and as far as the oldest work is concerned, date back to the 9th century A.D., a great number of bilingual manuscripts in both Sanskrit and Nevārī suddenly emerge during the latter part of the 14th century A.D., as is shown by the text material that has been preserved. The oldest dated manuscripts from that time known at present are the *Haramekhalā* in the possession of the Kaiser Library, Kathmandu, dated N.E. 494 (1374 A.D.)[15], the *Mānavanyāyaśāstra,* dated N.E. 500 (1380 A.D.) and three *Amarakośas* dated N.E. 501 = 1381 A.D., N.E. 506 = 1386 A.D. and N.E. 550 = A.D. 1430 respectively. The Berlin manuscript of the *Hitopadeśa* was for a long time taken to be the very oldest manuscript in (Sanskrit and) Nevārī. Hans Jørgensen gives no date when describing this text in his *Versuch eines Wörterbuches der Nevārī-Sprache*, p. 26, since, as he explicitly states, the first numeral of the date given in it is not readable. When listing it, later on, in his *Dictionary of the Classical Newārī,* p. 4, however, Jørgensen dates the same manuscript N.E. „481 = AD 1360", without mentioning at all the difficulty in reading the first numeral. Recently, new doubts have been raised against the accurateness of his reading. A re-examination of the manuscript has proved that its date is clearly an adscript at the bottom of the right hand corner of the last folio and, while the first numeral remains unclear, the second one is undoubtly the grapheme 9. Thus, even if we might tentatively accept the interpretation of the first symbol as 4, the Berlin *Hitopadeśa* must, at any rate, be dated ten years later than stated by Jørgensen, that is to say, N.E. 491 instead of previously 481[16]. The *Mānavanyāyaśāstra* contains the Sanskrit original of Nārada's *Smṛti* together with a Nevārī commentary named *Nyāyavikāśinī.* It was written by a certain Māṇikya Vardhana in Bhaktapur, whereas the three *Amarakośas* mentioned above represent the three oldest specimens of bilingual lexicography in Sanskrit and Nevārī.

It is indeed a matter of great fortune that *kośas* are to be found among the most ancient texts that have been preserved of the earliest literature in classical Nevārī. To these texts of the 14th century belongs also the oldest chronicle *(vaṃśāvalī)* of the Kathmandu Valley, the famous *Gopālarājavaṃśāvalī*[17], which, when judged from both its contents and linguistic criteria, must have been compiled between N.E. 507 and 510 (1387–1390 A.D.). Using several sources, some of which date back as far as, for example, A.D. 1057, it was compiled in Bhaktapur during the reign of King Jayasthiti Malla (1382–1395 A.D.). This earliest and most important historical work consists, in fact, of two loosely related texts, the first of which contains merely genealogical lists of kings and princes. The first is written in corrupt Sanskrit, the second in old Nevārī. Only the second text, which forms the main part of the book, is composed in the form of a chronicle and, interestingly enough, uses a style of Nevārī which is evidently based on the old Bhaktapur dialect. Another important, though, as it seems, somewhat younger, genre of historical prose-writing in Nevārī are the *thyāsaphūs* (‚fold books'), a sort of historical diary with notes on noteworthy events, a fairly large number of which have already been published[18].

The *Gopālarājavaṃśāvalī* is not the only manuscript compiled during the reign of Jayasthiti Malla. Innumerable texts were written or rewritten under this great and versatile ruler who, like most of his

[15] Kaiser Library Catalogue No. 60.

[16] See Nepal Bhasha (Newari) Dictionary Committee (Cwasa Pasa), *Research Project Proposal: A Comprehensive Dictionary of Classical Newari: Pilot Project towards the compilation of a comprehensive Dictionary of Classical Newari,* Kathmandu 1980 (typewritten and xeroxed), p. 7 and, especially, note 11.

[17] See Dhanavajra Vajrācārya and Kamal P. Malla, *The Gopālarājavaṃśāvalī,* Wiesbaden 1985 (Nepal Research Centre Publications 9).

[18] See Śaṅkarmān Rājvaṃśī, *Aitihāsik ghaṭanāvalī,* V.S. 2020 (one *thyāsaphū*), and D. R. Regmi, *Medieval Nepal, Part III and IV: Source Materials for the History and Culture of Nepal 740 – 1768 A.D.,* Calcutta 1966 (nine *thyāsaphūs*).

successors, patronized Sanskrit as well as Nevārī and sponsored both scholars and scribes. On the initiative of the court, manuscripts were copied and collected in the royal archives, and this lively concern for copying Sanskrit, bilingual and, gradually, also pure Nevārī texts, by no means ceased when, later on, the country was divided into three separate kingdoms. Now each court competed, as it were, with the others to produce manuscripts and to enlarge its collections. There also exist a number of manuscripts of commentaries and dramas, as well as hymns or songs, especially of the 17th and 18th centuries, which, correctly or incorrectly, have been attributed to certain kings in the valley.

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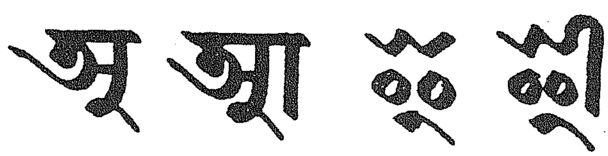
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the so-called *thyāsaphū,* that is to say, a folded book (*thyā* meaning „fold", „layer", *saphū* < classical Nevārī *saphuli,* „book"). Here the leaves are not held together by strings, as in the ordinary type of manuscript described above. The pages of a *thyāsaphū* are not seperate but are folded out of one single piece of paper. Legal documents attesting sales or other transactions are very short one-leaf documents. They were not kept within covers but were rolled together and had as a rule a clay seal attached to the left-hand end of the palm-leaf.

A fair number of alphabets, all of which ultimately derive from the *Brāhmī* script, were employed in Nepalese manuscripts. Old Buddhist texts written in Sanskrit often use the beautiful and very ornate *Rañjanā,* whereas the oldest group of Nevārī manuscripts are written in *Bhujiṃmola,* which derives from the *Kuṭila* script. Both these alphabets remained in use until the end of the Malla period, but together with these, many other scripts were employed, the most important of which were *Nepālākṣara,* which is the „Nepalese alphabet" *par excellence, Devanāgarī, Golamola* (the „ball-headed" type), *Bhu(ṃ)ji(ṃ)mola* (the „fly-headed" type), *Kūṃmola* (the „point-headed" type) and *Pācumola* (the „even-headed" type). Though Devanāgarī, at least in an older variant, appears in the Kathmandu Valley quite early, that is to say in inscriptions dated 1019 A.D. and in manuscripts dated 1392 A.D., by far the commonest alphabet for classical Nevārī, both in Hindu and Buddhist texts, was *Nepālākṣara.* Like Devanāgarī and various other scripts from Northern and Central India, it can be traced back to a northern, acute-angled form of alphabet of the 6th century A.D. called *Siddhamātṛkā* script, a later variant of which has been termed *Kuṭila* script.

Since both alphabets are related to each other, *Nepālākṣara* and *Devanāgarī* have many features in common, but they deviate considerably not only in the formation of a number of *akṣaras* and ligatures, but also in their way of combining consonants and consonant-groups, especially with the vowels *e, ai, o* and *au.* In the following, a synoptic table of the transliteration of *Nepālākṣara* is given as well as a list of examples of vowels in combination[30].

Vowels:



a ā i ī



u ū ṛ ṝ

[30] After Hemrāj Śākya, *Varṇa-Paricaya (pracalit nevārī lipi).* (Kathmandu) 2017 (= Purātattva Prakāśana Mālā 2), pp. 3–9. The tables given in this pamphlet are somewhat overworked, as they also contain combinations which do not occur.

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It is not possible here to describe each dated text in the flourishing literature that arose in the following centuries, which, as previously mentioned, now brought forth a considerable variety of text classes and genres. We shall mention only dated manuscripts written in the 15th century which, according to our present knowledge, are *Haramekhalā* and Daivajña Jyotirāja's *Nepālabhāṣācikitsā,* dated N.E. 541 (= 1421 A.D.), *Bhāṣājyotiṣa,* dated N.E. 542 (= 1422 A.D.), *Nepālabhāṣāvaidyakaraṇa*", dated N.E. 560 (= 1440 A.D.), another, anonymous, *Nepālabhāṣācitiksā,* dated N.E. 561 (= 1441 A.D.) and, finally, the *Svarodayadaśā,* dated N.E. 581 (= 1461 A.D.), by Daivajña Guṇarāja, perhaps a relative of Daivajña Jyotirāja. With the exception of the *Hitopadeśa,* a narrative work, and the *Gopālarājavaṃśāvalī,* a chronicle, all the texts we have noted so far are either dictionaries *(kośa)* or manuals *(śāstra)* on a certain field of ancient Indian knowledge, preferably law, medicine and astrology. It is surprising to see that texts that are markedly literary or Buddhist are still absent from the earliest group of Nevārī manuscripts of the first hundred years (about 1360 to 1460), which all tend to be didactic. Like the aphorisms in the *Cāṇakyasārasaṃgraha,* which was soon to become very popular in the valley, the Nevārī version of the *Hitopadeśa* served a primarily educational purpose, as it was mainly used to teach young Nevars how to behave properly. The first writers of Nevārī thus tread in the footsteps of Indian learning and translated, explained or commented on Sanskrit texts for the benefit of those of their people who had not mastered the Sanskrit language or did not know it sufficiently well. No author had yet written a Nevārī work that was independent of Sanskrit. It was, on the contrary, typical of this earliest period that Nevārī was then only employed to translate or explain and that those who made use of Nevārī in writing were an educated élite proficient in Sanskrit.

Soon the perspective widened considerably. We now witness not only a continuous increase in the types of text that paraphrased or were translated from Sanskrit; we also notice how, gradually, many independent, creative and literary genres developed. Classical Nevārī was no longer exclusively used in bilingual texts along with Sanskrit; it began to form a desirable medium for a native literary tradition that extends from before the middle of the 16th century to the beginning of the present century. Apart from the Berlin *Hitopadeśa,* the earliest texts that are not of a technical nature are a manuscript of the *Tantrākhyāna,* a secular narrative from 1508 A.D., and a manuscript of the *Svasthānīvratakathā,* a religious narrative from 1593 A.D. Though scientific and other technical texts in Sanskrit, such as ritual works, are often written in verse, their Nevārī translations are invariably in prose. The undoubtedly largest part of Nevārī literature, bilingual or not, deals with either ritual or the sciences of medicine, pharmacology and astrology. Numerous texts are devoted to other traditional branches of knowledge which are all very well represented: mathematics, prognostics, music, drama, dance, architecture and painting, the science of love, elephant-lore, the knowledge of breeding and healing horses, the science of jewels as well as politics and diplomacy. Many texts are legal documents attesting a donation or the sale of a house, a garden, etc., or are collections of *mantras* and *dhāraṇīs.* Still other texts belong, as we have already seen, to Sanskrit-Nevārī lexicography, which had a long and unbroken tradition in Nepal, nourished perhaps by the unrecorded belief of the

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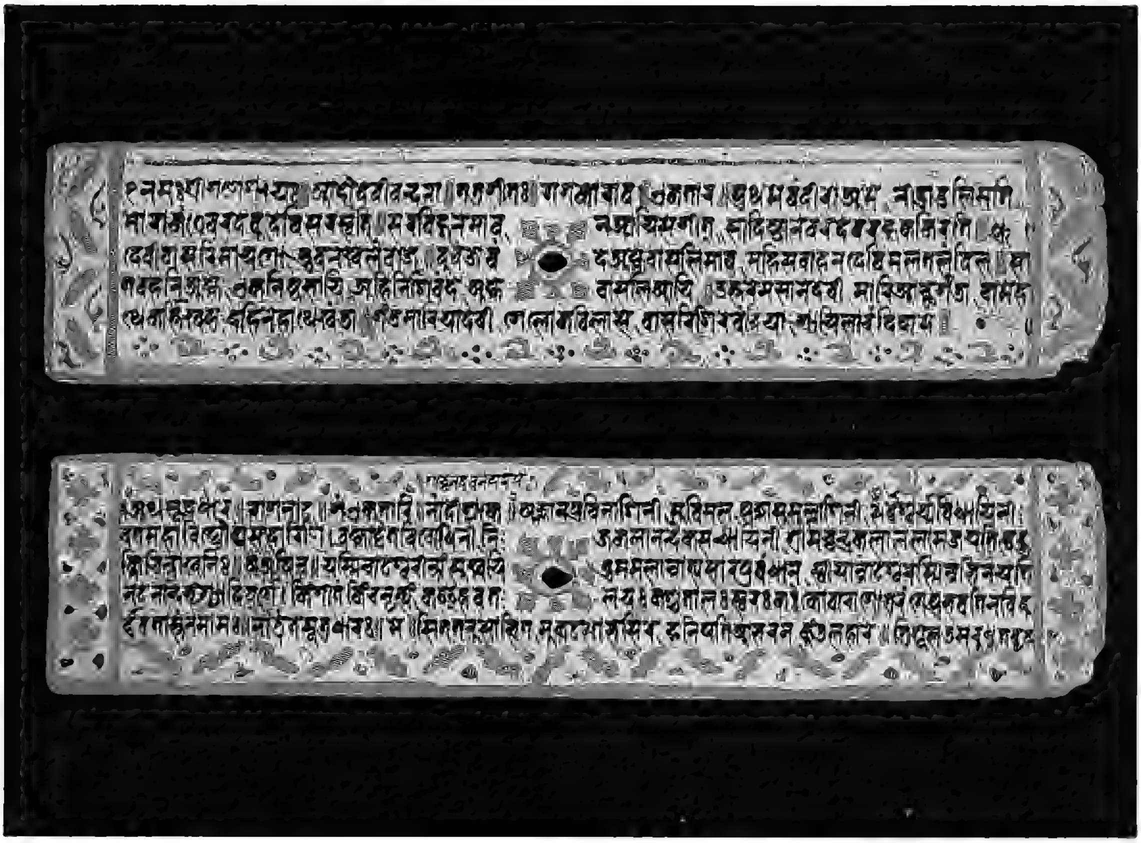
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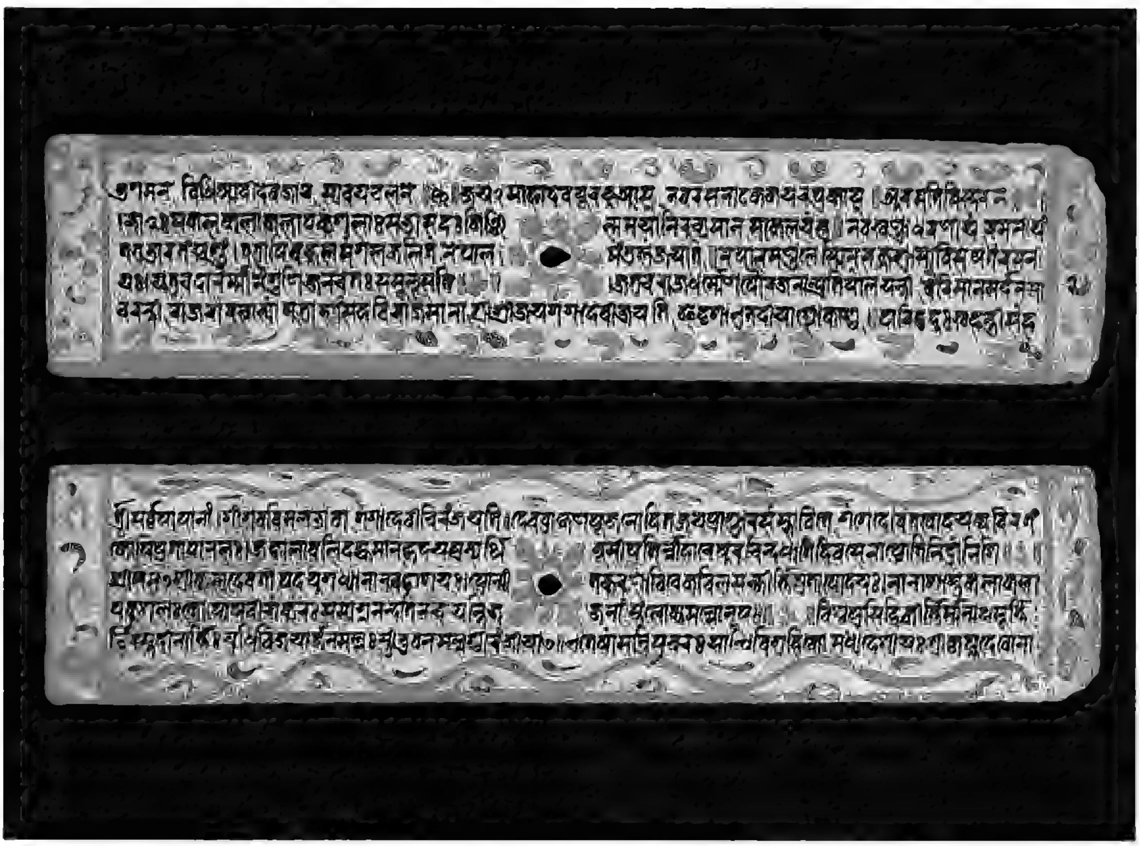


26 (= Hs. or. 4319): *Svasthānīdharmavratakathā*, colour illustration on separate leaf

PLATE II





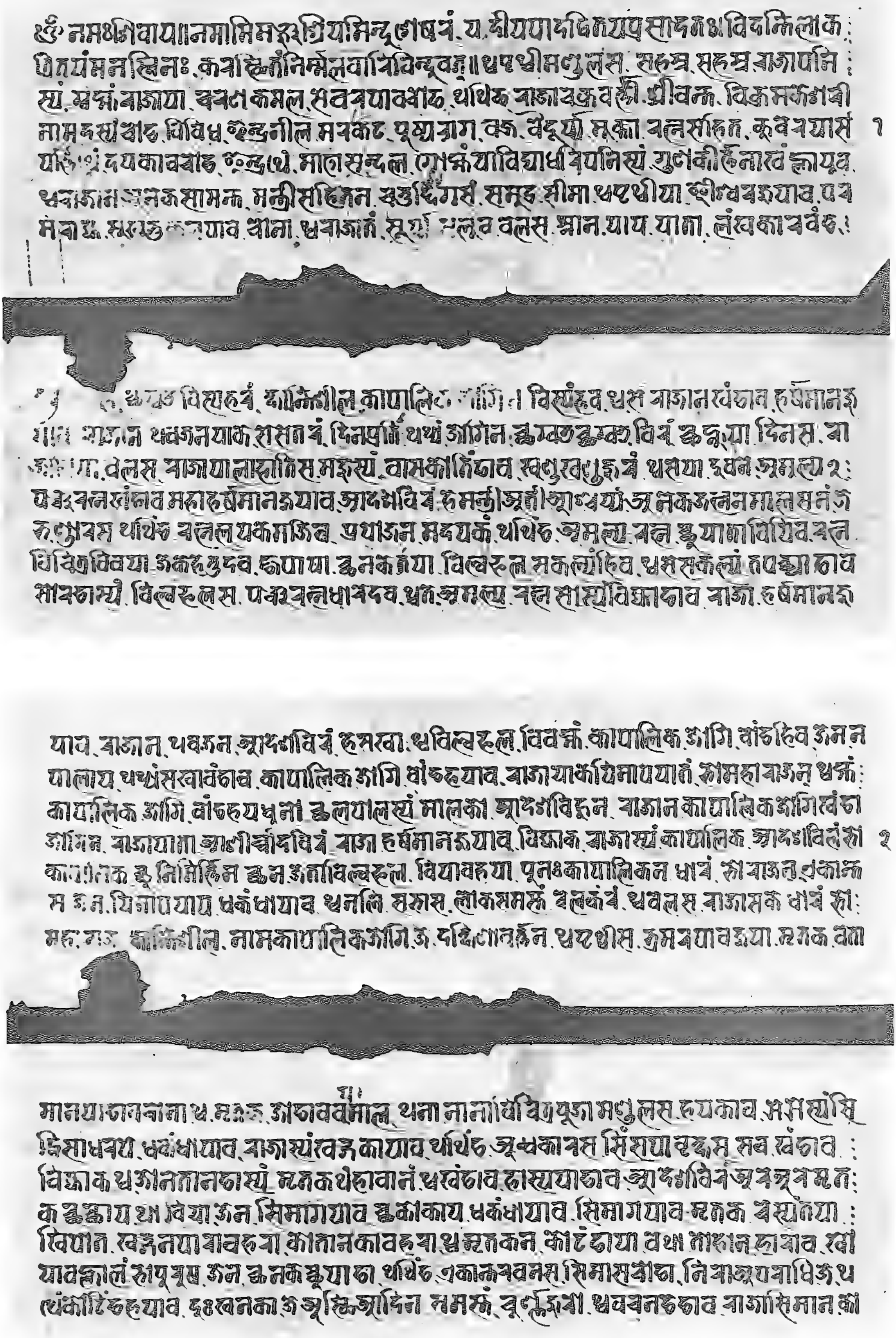


200 (= Hs. or. 4325): *Nṛtyapañcamaveda*, fols. 1ᵛ, 2ʳ and 2ᵛ, 3ʳ

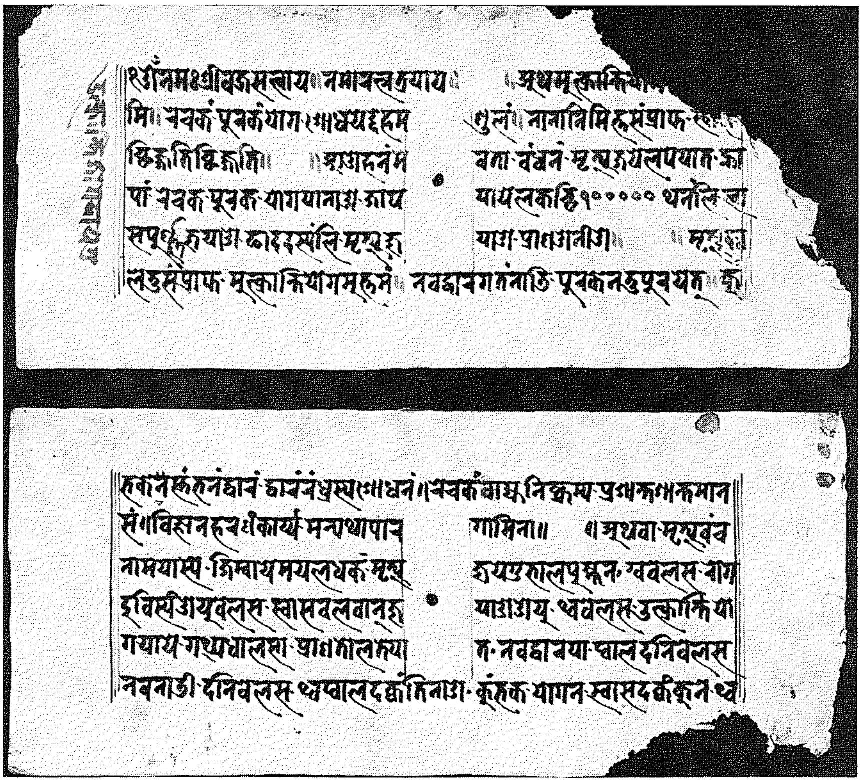
PLATE IV

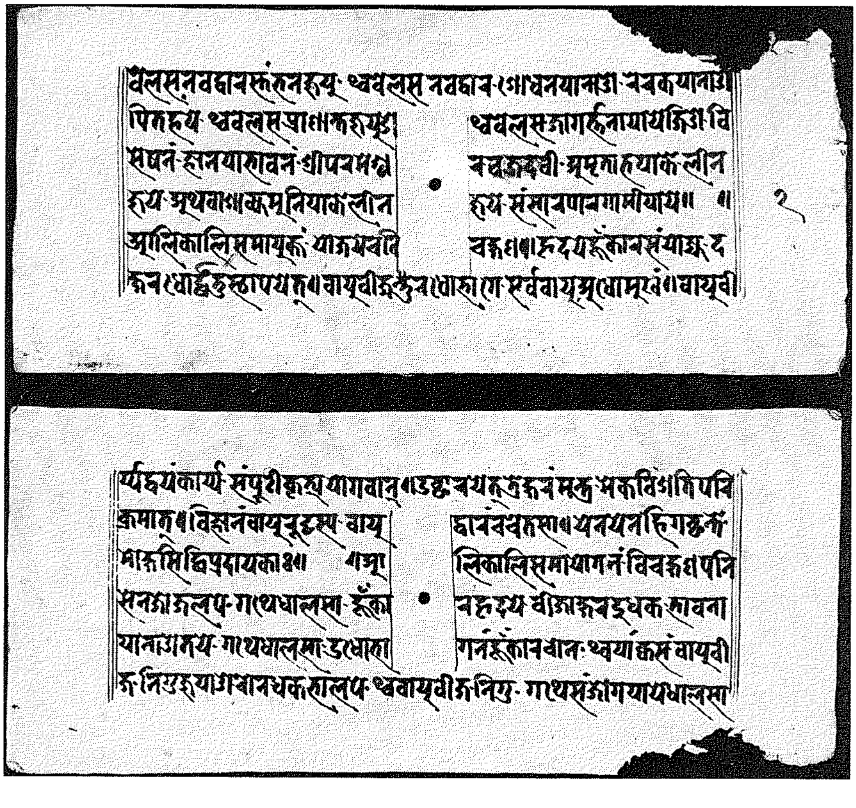


174 (= Hs. or. 6157): *Paramārthanāmasaṃgīti*, miniature on fol. 1v



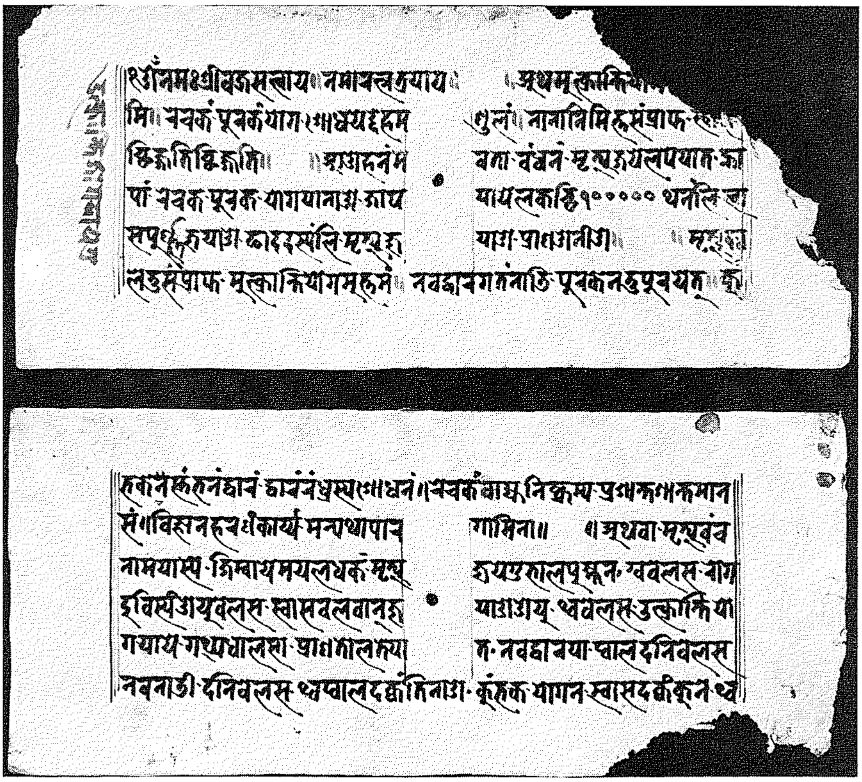
45 (= Hs. or. 6423) *Vetālapañcaviṃśati*, fols. 1v, 2r and 2v, 3r

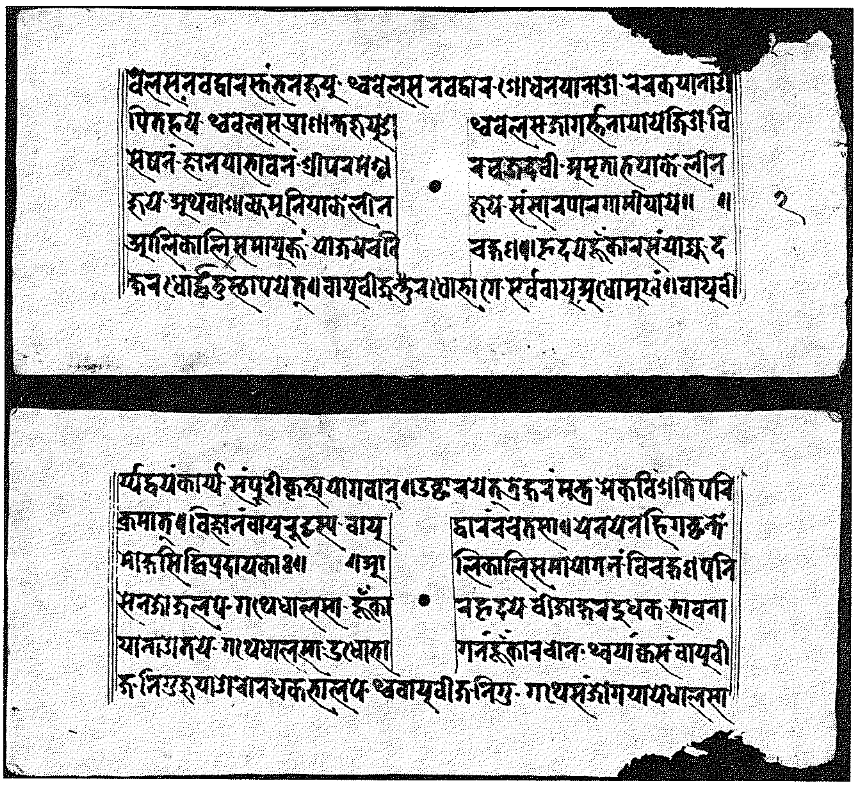




98 (= Hs. or. 4326): *Utkrāntiyoga*, fols. 1v, 2r and 2v, 3r

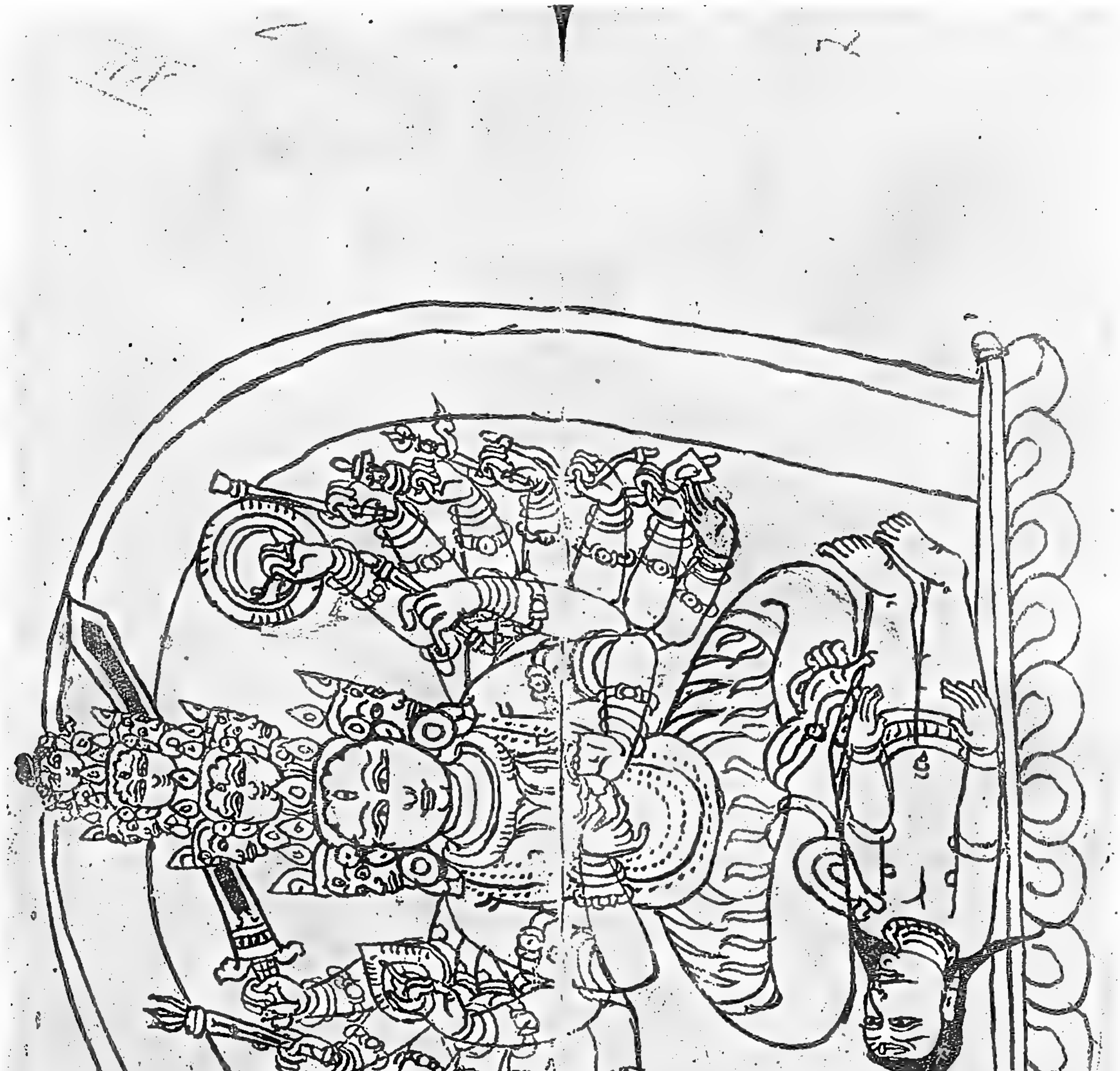
PLATE VI



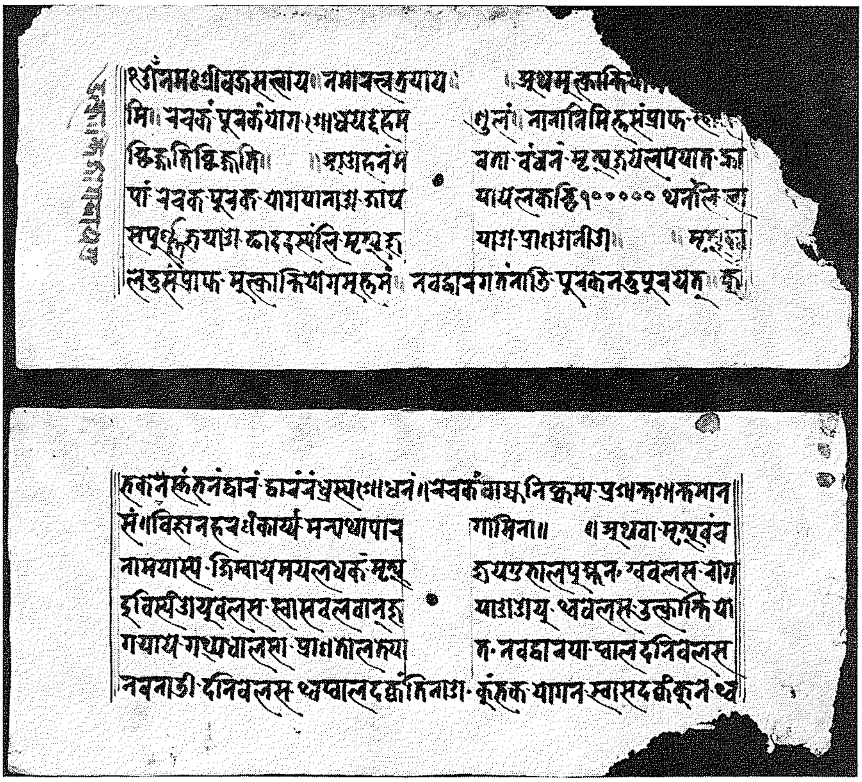


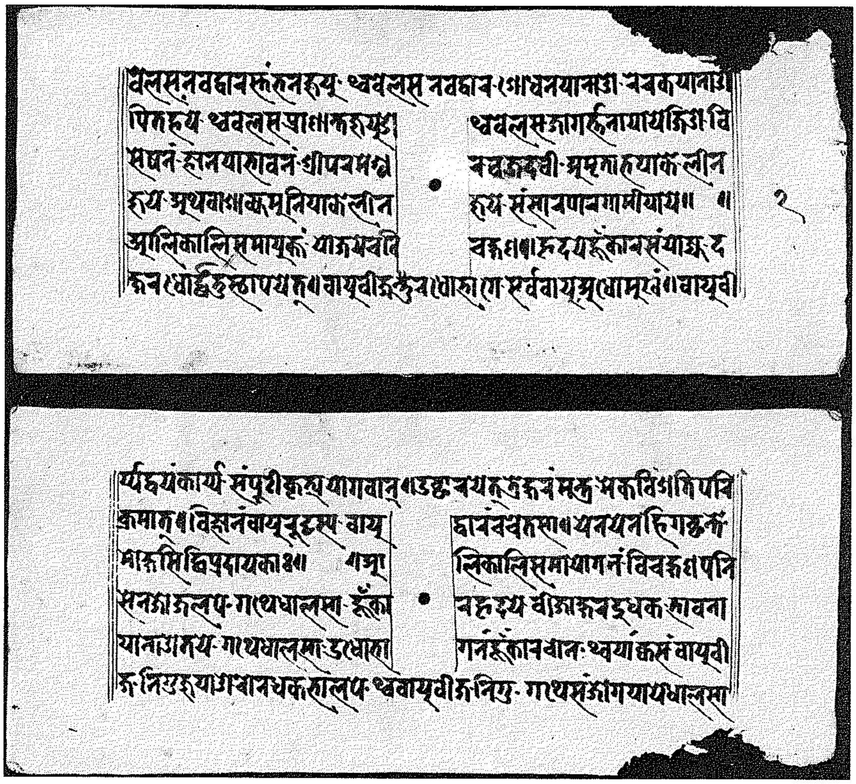
98 (= Hs. or. 4326): *Utkrāntiyoga*, fols. 1[v], 2[r] and 2[v], 3[r]

PLATE VIII

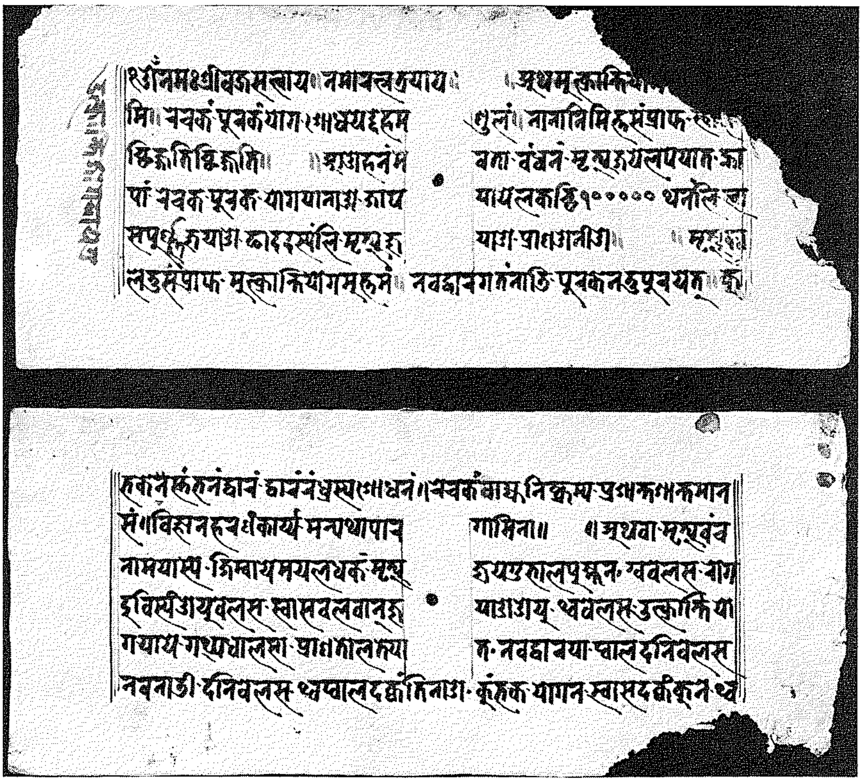


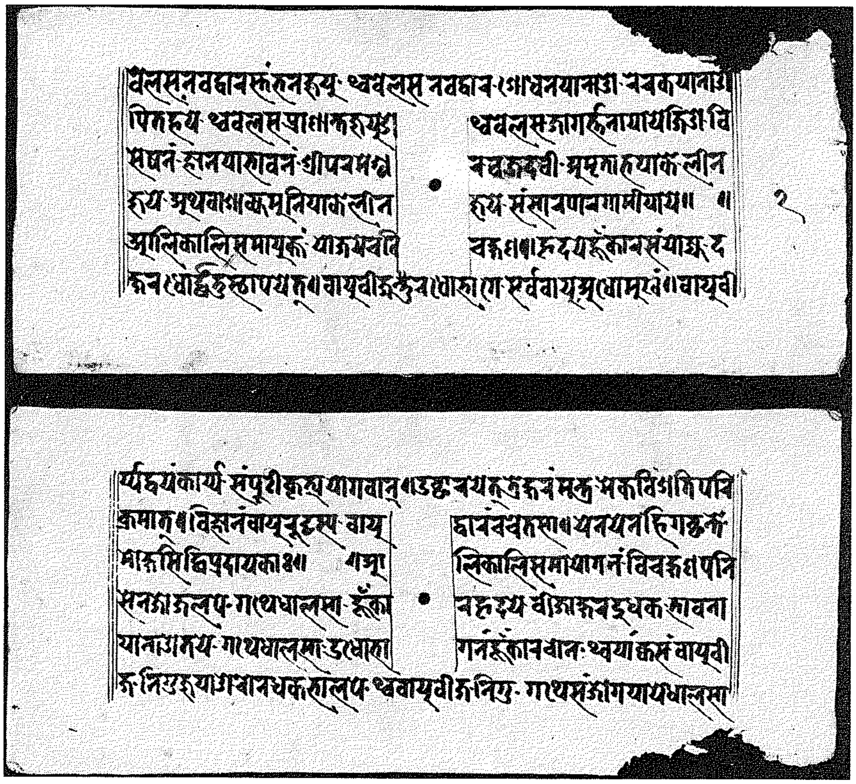
105 (= Hs. or. 6487): *Durgāpūjāvidhi*, illustration



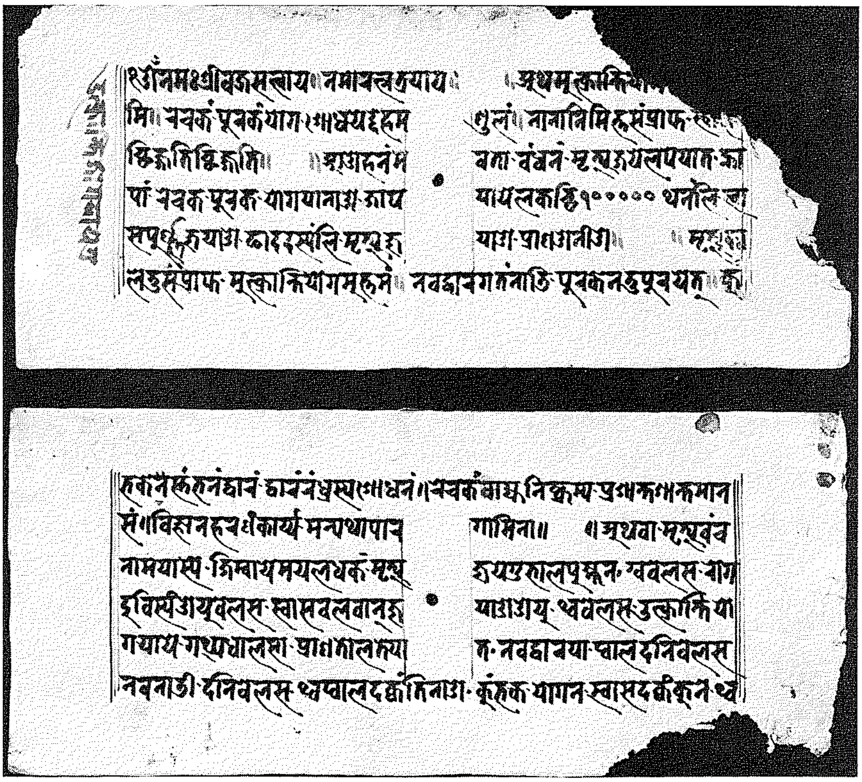


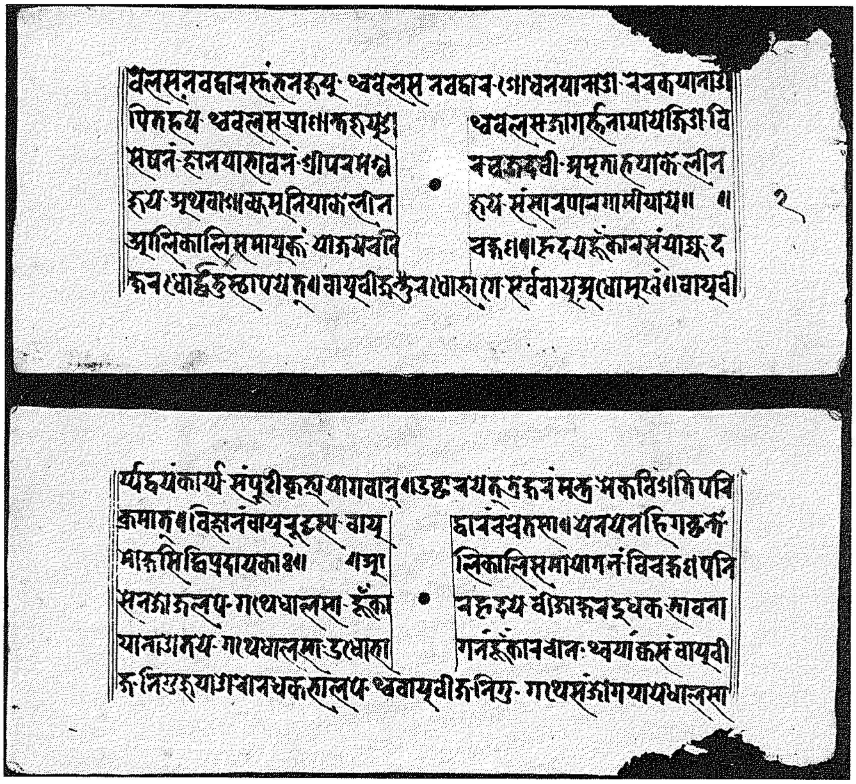
98 (= Hs. or. 4326): *Utkrāntiyoga*, fols. 1ᵛ, 2ʳ and 2ᵛ, 3ʳ



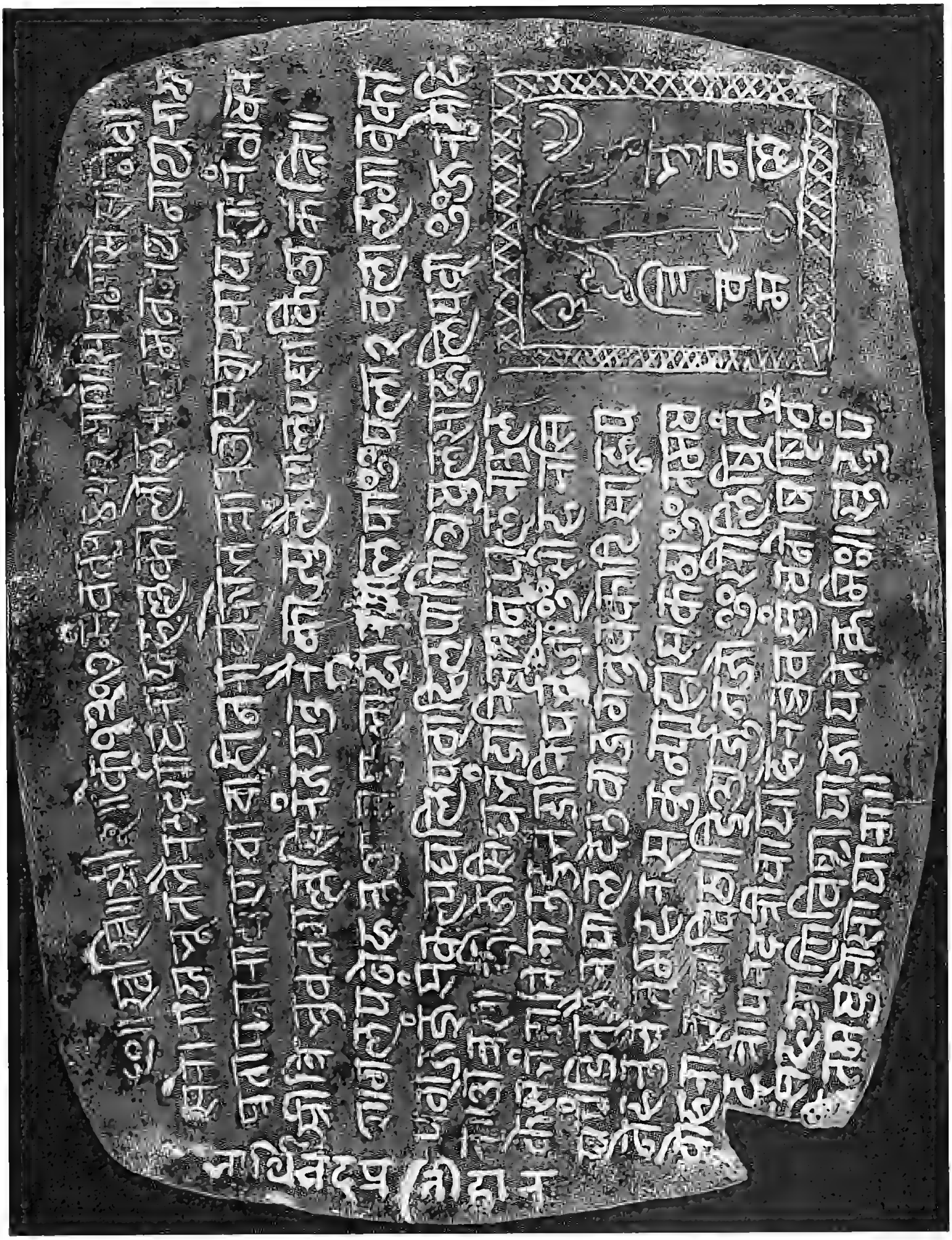


98 (= Hs. or. 4326): *Utkrāntiyoga*, fols. 1[v], 2[r] and 2[v], 3[r]

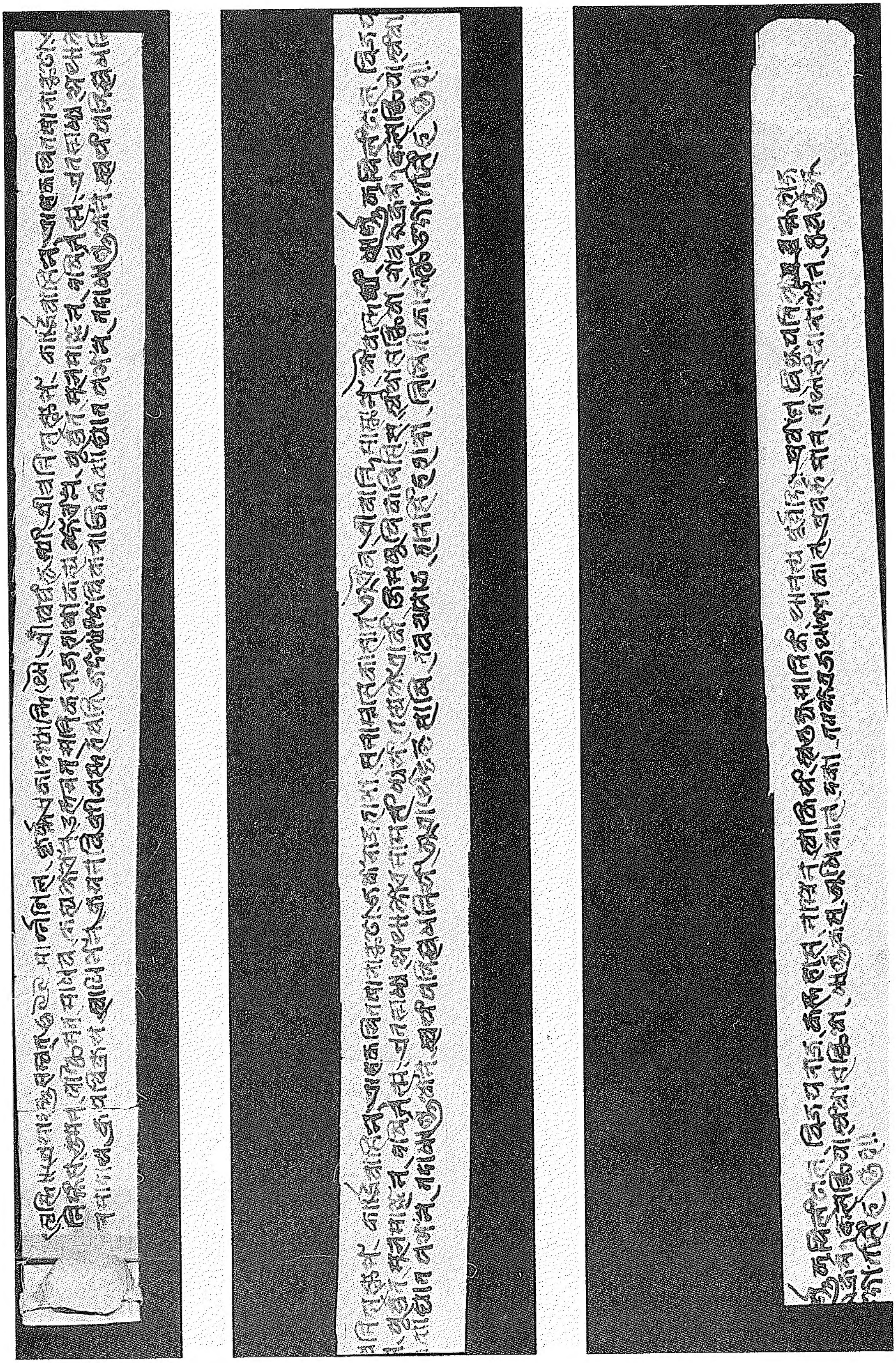




98 (= Hs. or. 4326): *Utkrāntiyoga*, fols. 1ᵛ, 2ʳ and 2ᵛ, 3ʳ



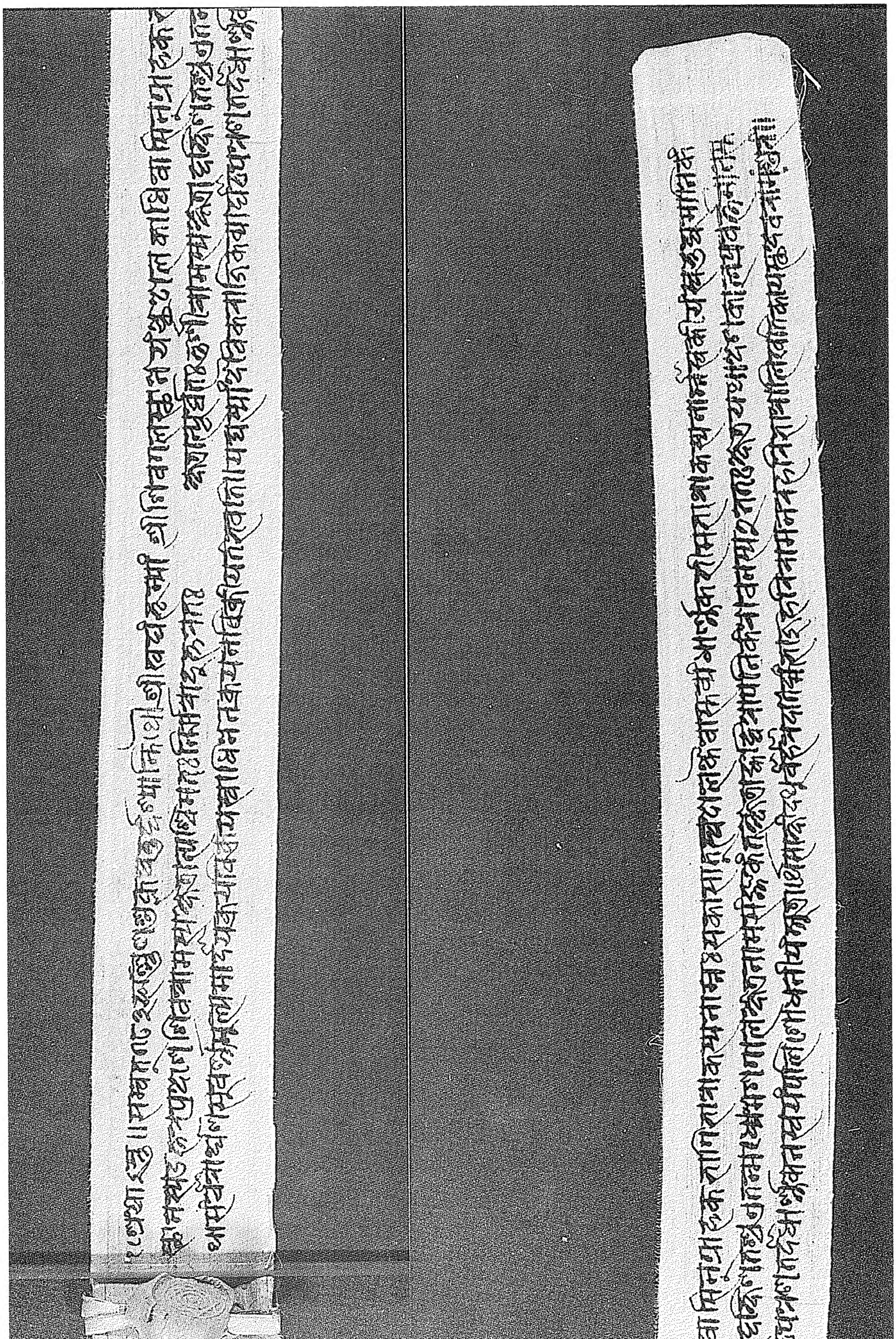
209 (= Hs. or. 4373): *Document*, integral text



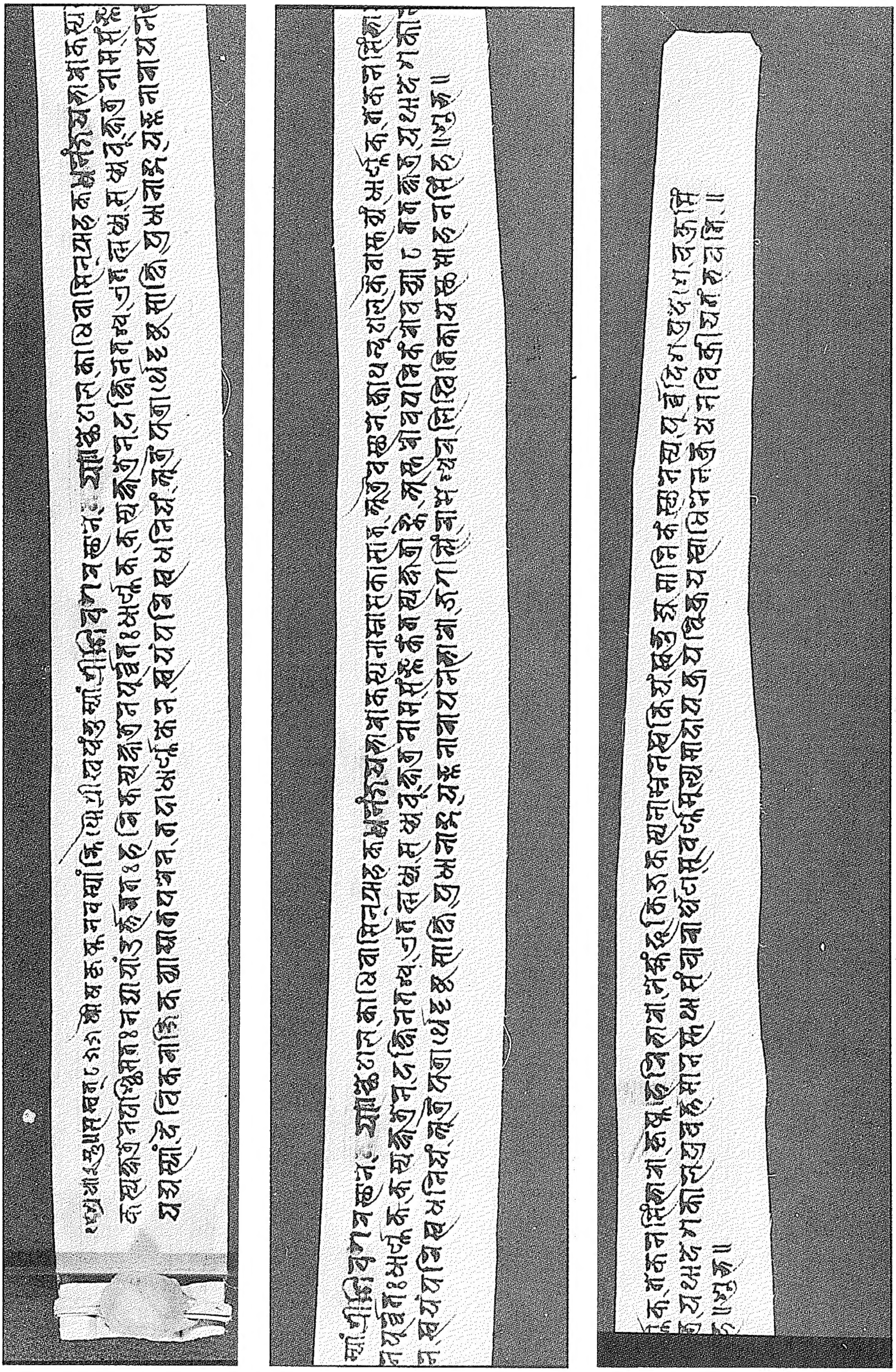
225 (= Hs. or. 6502): *Document*, integral text



229 (= Hs. or. 6506): *Document*, integral text



230 (= Hs. or. 6507): *Document*, integral text



236 (= Hs. or. 6513): *Document*, integral text